Wa.

000 they might try reasoning with them, they would go no further.

584 The same story holds for marriage. If a
762 child does not like his parent's choice of a mate, the marriage does not occur. There have been a few cases, however, of suicide (always by hanging) on the part of both men and women, because of desperate love and mismarriage. This is interesting, and if I have the time I will try to get these cases down.

582 The marriage system is the thing, and it is
835 exogamous with complicated rules. There has
614 been no change. Even the very few cases of
178 endogamy have not increased. The only thing that has been modified is the fact that there is no longer an allowance of blood mother's
577 brother's daughter marriage. This is a Catholic taboo. This is true at least in Leloba, although I am not sure about Wailolong. They have to be careful to have fourth grade distance (that is, third cousins, via great grandparents). What the system allows is the choice of a mother's brother's daughter (that is, married into the suku of the man's mother) or married into one or two other suku of the ama linked with his suku by marriage. Thus a boy of Hurint Demong (the guru's may marry Belemang, Belepe Lolong A, or Waktukang Keleng. If his mother was Belemang, this would work out all right. In the old days, this would have been the best thing for him, that is, a girl of his mother's group (I want a girl just like the girl that married dear old dad). This is because of the good relations already, and anyway they like these close and reinforced linkages in suku relationships. It is not a matter of bringing back the tusks more rapidly, as one needs to make three moves anyway, and they can do this if they marry in any other group aside from the mother's. But, even in the old days, though this mother's brother's daughter

Wise

562 but the men have a slight edge on the women. They are more "important." In rights, privileges, etc., they are equal. There is no abuse of women, and they are supreme in their own spheres; it is just that the men's sphere seems to be a bit more important. Women scold and shout and order the men around. They are not [593] suppressed. If, for example, a man drinks too much, his wife will simply stop fixing his food and he will quickly come around and apologize.

584 Formerly, most marriages were prearranged. 178 This is less true today. Indeed, there was much 882 more forced marriage before, and I get the idea that it is rare for one to show resistance when faced with a parental choice. There were cases [762] of suicide (male and female) and running away. In the old days, the regular thing was for the parents to fix up everything by themselves. Today, more and more of the boys and girls speak up telling whom they like so that the parents learn of this before they try to fix up the marriage arrangement. Thus the initiative is shifting from the parents to the children.

I get the idea that there was quite a lot of trouble in the old days in this regard. Perhaps this was more pronounced as new ideas came in, if such an expression can be used for this stagnant place. For example, Roy's brother ran away.

764 At this point there was a funeral. The other [177] guru had excused himself, and then we heard a low chant approaching, in the local language. It sounded like the Latin chanting the Catholics do in procession (an obvious imitation of the priests' chanting, in the local language). Then a line of people appeared, two by two, with a bamboo coffin of a little child on a litter, and behind this the guru with a sheet on, which had been made into a kind of cloak, resembling that of a priest. Behind him came the mourners. The